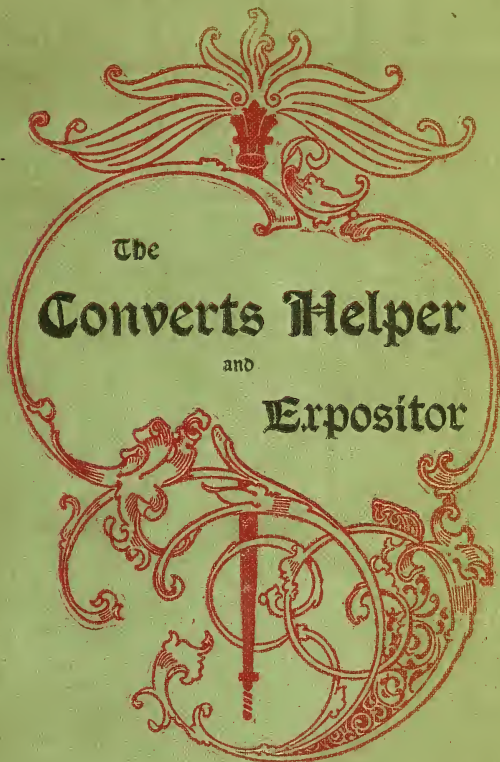


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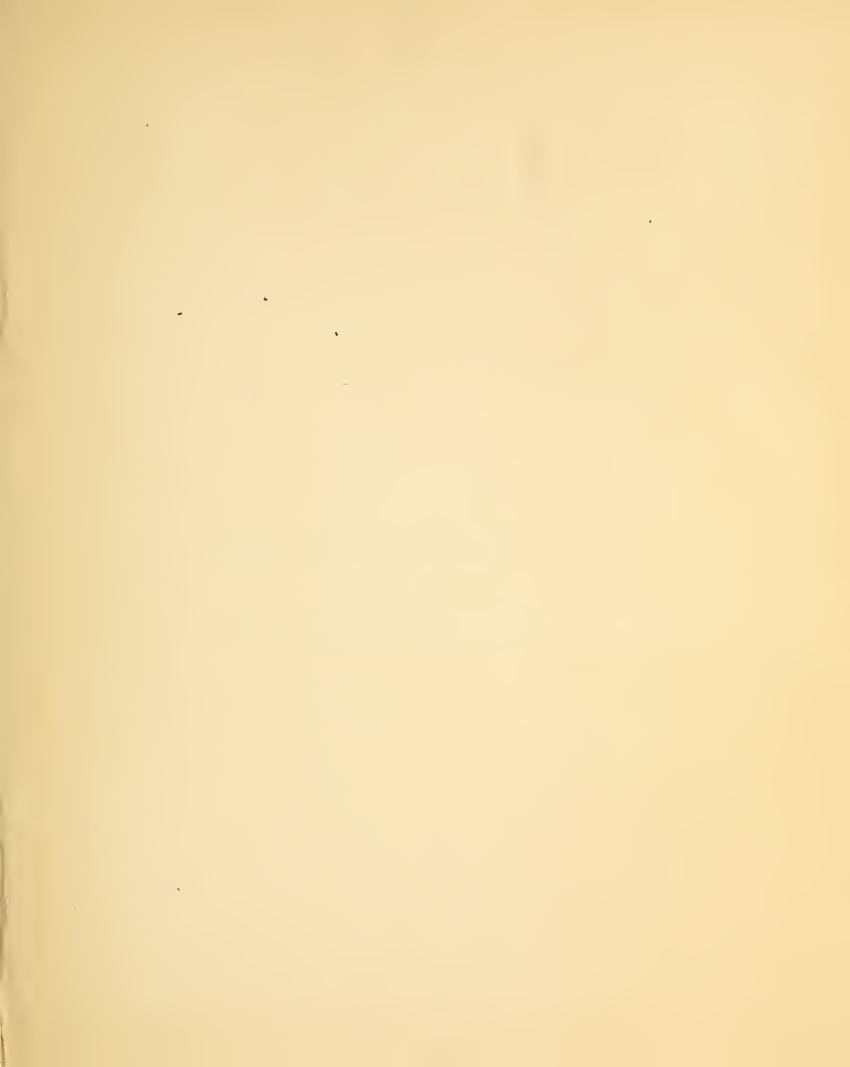


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THE
CONVERT'S HELPER

AND

EXPOSITOR

BY

REV. HENRY RICHARD BENDER, D. D.,

PASTOR

CENTENARY METHODIST EPISCOPAL CHURCH,
SYRACUSE, N. Y.

EATON AND MAINS,
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PREFACE.

This book has grown out of the author's courses of instruction to converts and probationers. It is published in response to repeated requests, and as an aid to its author, in his personal work. Our Probationer's Manuals wait until the convert has given his name to the Church. This exposition is designed for the convert, as a Counsellor and Helper, before and after he has joined the Church. Converts who have prejudices against the Church, or against our probationary system, or to whom our "Articles of Religion" seem to be relics of antiquity, because neither their historical nor biblical reason for being are known, are too easily turned away from our altars, without even becoming probationers of the Church. In these pages, not elaborate but definite statements of New Testament teaching, and of the historical and biblical grounds of doctrine have been attempted. Instead of simply giving Scripture references for the converts to look up, which I have been seldom able to get them diligently to do, I have introduced many of these passages in a related order, providing the references for verification only.

To accomplish the best result, this book should be given to the convert, as a helping hand of Christian sympathy, at once, or before the temptation of the wilderness comes.

H. R. B.

SYRACUSE, N. Y.

Sept. 1900.

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Syracuse, N. Y.

I.

THE CONVERT'S FIRST TEMPTATION.—THE DEVIL'S "IF."

One of the miracles of grace, repeated at every Christian conversion, is the change of life and character wrought by the Holy Spirit. By regeneration, men become "new creatures;" old things pass away, and all things become new. "He that believeth on the Son of God hath the witness in himself."

2 Cor. 5: 17.

1 Jn. 5: 10.

Rom. 8: 16.

Gal. 4: 6.

Gal. 5: 22.

Upon our Lord's baptism, at the hand of John the Baptist, a voice from heaven said—"This is my beloved Son, in whom I am well pleased." Mark says that there followed "immediately," the temptations of the wilderness. The Devil began these temptations by saying—"If thou be the Son of God," as though this were yet a matter of doubt. Many converts are early confronted with this same "If." The voice of pardon they have heard; the witness of the Spirit they have received; the spirit of adoption has succeeded the spirit of carnal antagonism to the will of God, yet the temptation comes. At such times we have simply to do what Christ did,—fall back upon the Divine testimony. First, we should review the divinely attested facts in the realm of our own consciousness. We know that the Spirit that is at work in the children of disobedience has been succeeded, in us, by a spirit of Christian service. We may now know whether this service is servile, or filial; whether the spirit controlling us now, is sensual or aspira-

Mt. 3: 17.

Mt. 4: 3.

tional; whether the spirit of revenge has been succeeded by the spirit of forgiveness; whether impetuosity of disposition has given place to a power of self-control; whether we still live in the realm of our carnal life, or have passed up into the realm of a quickened conscience. We know whether prayer continues to be the unaided petition of a beggar, or has become an inspirational agency that lifts us into communion with God. We must hold firmly to these truths we have gained, and from this point walk by faith toward a clearer light; for "the path of the just is as a light of dawn, that shineth more and more until the perfect day."

Prov. 4: 18

R. V. Marg.

In the second place, we must use the Scriptures as Christ used them. They are God's messages to us, as much as to our Fathers. Being like them in nature, we may be like them in inspirational living. Wherefore the inspired testimony is, "You did he quicken, when ye were dead in your trespasses and sins: wherein aforetime ye walked according to the course of this world, . . . in the lusts of the flesh, doing the desires of the flesh and of the mind, and were by nature the children of wrath, even as the rest; but God, being rich in mercy, for the great love wherewith he loved us, . . . quickened us; saved us; raised us up; made us to sit with Him in heavenly places in Christ Jesus." "So then ye are no more strangers and foreigners, but ye are fellow citizens with the saints, and of the household of God."

Eph. 2: 1-9.

R. V.

Eph. 2: 19.

Rom. 8: 15.

2 Pet. 1: 4-6,
11.

R. V.

Again—Having become "partakers of the divine nature," the Apostle adds—"Yea, and for this very cause, adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge temperance; and in your temperance patience; and

in your patience godliness; and in your godliness, love of the brethren; and in your love of the brethren, love."

"For if ye do these things ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ."

"Be ready always to give answer to every man that asketh you, a reason concerning the hope that is in you."

1 Pet. 3: 15.

"Finally be strong in the Lord, and in the power of His might. Put on the whole armour of God that ye may be able to stand against the wiles of the devil."

Eph. 6: 10.

Our salvation is not to be that of the sheepfold, but of conquest. Our hope lies not in the strength of some exterior wall, but in the strength of an inward virtue. Not Christ beyond us

as a Shepherd, now gives us the feeling of security, but it is Christ within us that becomes "the hope of glory."

Col. 1: 27.

Our way becomes prosperous, not because the rivers are bridged over, and the mountains are laid low, but because the rivers cannot overflow the rising tides of divinity in our souls, and because the aspirational life refuses to grow weary beneath the visions of transfigured glory.

II.

THE SHINING LAMP FOR DARK PLACES.

In every Christian life there are problems, the solution of which, requires light from on high. To this end, the Bible is given as a divine revelation, to which, we “do well to take heed, as to a lamp that shineth in a dark place, until the day dawn, and the day-star arise in our hearts;” until hope takes the place of despair, faith the place of doubt, and the path of duty lies beneath the light of a cloudless sky.

2 Pet. 1: 19.

First.—Have a Bible of your own. Get a good one; a book with large, clear type, and strong enough to endure hard usage.

Second.—Read it daily. It may be that, in the morning you have to hurry away early to some shop, store or office. In that case, take time to read some passage that you can carry with you during the day, as food for thought. At night select another passage as your companion for the night. You will be surprised at the light that such passages will yield. Not unfrequently they will break out of darkness like stars of the night, and reveal to you the glory of God. “As a man thinketh in his heart so is he.” The thoughts that we love and cherish so as to enthrone them in our affectional nature are the thoughts that mould our character. Let us therefore get and cherish the thoughts that have descended to us by the Word of God. By seeing Him in His Word, as He is, we attain to His divine likeness.

Third.—Remember that Christ is the Great Teacher. He teaches both by His words and His life, by precept and

example. The Old Testament Scriptures culminate in Him, and the New Testament is an unfolding of His teaching. Your chief interest will thereby center in the four-fold gospel, about which the other Scriptures will stand in beautiful harmony. This recognition will have a tendency to prevent careless and miscellaneous reading of scattered chapters. Better read a book for a time. First, get the general purport of the book you are about to read. Is it history, prophecy, or poetry? Is its object to impart facts, as a warning against sin, or to stimulate the spirit of devotion in acts of worship? Read it with reflection until you get deeply interested, not only in its detached sayings, but in its entire motive and purpose; until the current of divine inspiration that floated the book floods your own soul. To this end resolve upon owning a good *Concordance* and *Bible Dictionary*; after that, other helps that will reproduce to your mind the times and conditions under which the books were written.

Fourth—At times, study topics, such as—“The Love of God,” “The Mercy of God,” “Redemption,” “Salvation,” “The witness of the Spirit,”—etc.

Fifth—At times, it will be well to make collections of Promises; to study their variety; their richness; their applications to human infirmities, and the conditions upon which they will yield their blessings to the children of God.

Sixth—Mark passages that become of special value to you. They will become like lighted windows in the night. Your Bible will thereby grow in value to your own life.

Seventh—With an open Bible, reflect upon the texts and sermons that have been helpful to you. At times, write out these reflections, so that you may remember them for a month or more.

Eighth—Be sure to learn, or to fill the measure of discipleship before you become a critic.

“The Lord answered Job out of the whirlwind, and said, “Who is this that darkeneth counsel by words without knowledge? . . . Where wast thou when I laid the foundations of the earth? . . . Hast thou entered into the springs of the sea? . . . Have the gates of death been revealed unto thee? Hast thou comprehended the breadth of the earth? Declare if thou knowest it all.”

Job. 38: 1, 2, 16,
17, 18.

What we do not know may be the chorus of harmony that reverberates about God's throne. Let us not forget, therefore, that we are only Disciples.

III.

SHOULD I JOIN THE CHURCH?

Those upon the outside will say—"Delay this step until you have been established in the faith: have successfully resisted temptation, and have proven your steadfastness." Think of Jesus sending his converts back into the world until they prove their fitness for the kingdom of God!

I. In the New Testament the word Church means "an assembly called out." It may be out of the world, or out of spiritual bondage, into an association of freedom with God. The call is from God. The congregation is man's response. At your conversion you became one of the great assembly whom God "called out." Your name was registered in the Lamb's Book of Life as one of God's "called,"—first, into the assembly of the Church militant, to be followed by a call into the Church triumphant, which is without fault before the throne of God. The question of joining the Church resolves itself into the question of whether, having been called into Christ's militant service, you had better march to battle alone or march with the army. You will find "the Captain of our salvation" with the army; the banner of the Cross will go with the army, and the final shout of triumph will go up from the army. Heb. 2: 10.

II. Paul defines the Church to be "the household of God," in which "ye are no more strangers, nor sojourners, but fellow citizens with the saints." By your conversion you were called into this household, and received not only the fact, but also "the spirit of adoption" whereby you cried Eph. 2: 19.

Rom. 8: 15.

Abba, Father. Now, what necessity is there for you to live, for a single day longer, out in the slave's quarters, when, by Divine grace, you have been made a member of the household?

Mt. 16: 18.

1 Cor. 8: 11.

Acts. 1: 1.

Eph. 2: 22.

III. Jesus said, "I will build my church." Jesus laid the foundation, so that Paul writes—"Other foundation can no man lay than that is laid, which is Jesus Christ." "Jesus began to do," and left the progress of his work to the fidelity of his disciples. Upon this foundation Paul sees the Church as God's living building, and says—"Ye also are builded together for an habitation of God through the Spirit." Here is the congregational unit, of which we all are expected to form a part.

1 Pet. 2: 4, 5.
R. V.

Peter sees the Church as "a spiritual house," and Christ in it, as "a living stone, rejected indeed of men, but with God, elect, precious." Then he adds—"Ye also as living stones are built up a spiritual house." Your disobedience to the will of God here is dishonoring to God, and a sin against your own soul.

Eph. 1: 23.

Col. 1: 24.

1 Cor. 12: 27.

R. V.

1 Cor. 12: 4-6.
R. V.

IV. Paul declares the Church to be "the body of Christ," of which the risen Christ is pre-eminently the Head. His argument is that as the head governs the body so the risen Christ governs the Church. "Ye are the body of Christ, and severally members thereof." In these members there are "diversities of gifts," "diversities of ministrations" and "diversities of workings," but the same God worketh all things in all."

1 Cor. 12: 7.

"To each is given the manifestation of the Spirit," not that these gifts shall stand out of and apart from the body (the Church) to be consumed upon themselves, or to wither and die, but that their use, in co-operation with the gifts imparted to other members of the body (the Church), may

result in profit to the entire body. You cannot therefore keep yourself aloof from the Church without loss both to yourself and to the Church. It is God's purpose "to make all men see what is" . . . "the unsearchable riches of Christ" . . . "the manifold wisdom of God" . . . "through the Church." Eph. 3: 8-12. By remaining apart from the Church you contradict this divine purpose.

V. There is the visible and the invisible Church. The visible Church is the congregation of Christian worshippers, under the management of men as "Stewards of the mysteries of God"; in which are observed the ordinances of worship; the teaching of God's Word; the administration of the Sacraments, and a ministry of helpfulness for all people. 1 Cor. 4: 1. In the visible Church unworthy persons at times are found, although the greatest care is taken to prevent their entrance. The invisible Church is composed only of those whose Christian vitality makes them a part of Christ's living body. "I am the vine, ye are the branches." "Every branch in me that beareth not fruit, He taketh away." Jn. 15: . As nearly as possible the visible and the invisible Church should be the same. As the visible Church approaches this ideal, her life and growth finds expression with the music of spring time, and the gladness of harvest. Her law is not so much a law of external discipline as a law of aspirational achievement. It is written upon the heart and discerned by the awakened conscience. The church services are not tasks imposed by authority, but opportunities offered by divine grace, that, as members of the invisible Church, we may "bear much fruit," and so retain our discipleship. Jn. 15: 8. Wherefore, if we ever need the visible Church's sympathies, or counsels, or sacraments, or prayers, it is at the beginning of our new life.

IV.

THE METHODIST EPISCOPAL CHURCH.

(Historical Statement.)

(By General Conference.)

1900.

The doctrine and spirit of Primitive Christianity have existed at different times and in different degrees in all branches of the kingdom of Christ among men. They were embodied in a new form on this wise:

“In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people.”

This was the rise of Methodism, as given in the words of its founders, John and Charles Wesley of Oxford University, and Presbyters of the Church of England. Their evangelical labors were accompanied by an extraordinary divine influence; other Ministers and many Lay Preachers were raised up to aid them; and throughout England and in Scotland and Ireland arose *United Societies* of men having the form and seeking the power of godliness. These subsequently became the Wesleyan Churches of Great Britain.

In the year 1766 Philip Embury, a Wesleyan Local Preacher from Ireland, began to preach in New York city and formed a Society, now the John Street Church. Another Local Preacher, Thomas Webb, captain in the Brit-

ish army, soon joined him, and also preached elsewhere in the city and its vicinity. About the same time Robert Strawbridge from Ireland, settled in Frederick County, Maryland, preaching there and forming Societies. In 1769 Mr. Wesley sent to America two Itinerant Preachers, Richard Boardman and Joseph Pilmoor, and in 1771 two others, Francis Asbury and Richard Wright. The work thus begun was signally owned of God, so that, at the close of the Revolutionary War, the number of Traveling Preachers was about eighty, and of Members in Society about fifteen thousand.

When the independence of the United States was acknowledged by the treaty of 1783, the American Methodists, most of whom had been members of the Church of England, were, according to the express declaration of Mr. Wesley, "totally disentangled both from the State and the English hierarchy." He added: "They are now at full liberty simply to follow the Scriptures and the Primitive Church, and we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free." The parish clergy had mostly returned to England. The Methodist Societies were without ordained Pastors, and "for hundreds of miles together" were destitute of the Christian Sacraments. As his children in the Gospel, they appealed to Mr. Wesley for advice and help.

He responded by ordaining the Revs. Richard Whatcoat and Thomas Vasey as Presbyters (or Elders) for America; and also (since he preferred the Episcopal form of Church government) by setting apart, by prayer and the imposition of hands, the Rev. Thomas Coke, Doctor of Civil Law, and a Presbyter of the Church of England, to be a Superintendent, "to preside over the flock of Christ"

in America. In these services he was assisted by other ordained ministers. He also commissioned Dr. Coke to ordain, as joint Superintendent with himself, the Rev. Francis Asbury, then General Assistant for the American Societies. Mr. Wesley also prepared "Articles of Religion" and a "Sunday Service," both abbreviated from the Book of Common Prayer of the Church of England. In the "Sunday Service" were included forms for the Administration of the Sacraments and for the Ordination of Ministers.

At the "Christmas Conference," begun in Baltimore, Maryland, December 24, 1784, sixty preachers met Dr. Coke and his companions. The plan of Mr. Wesley was submitted to them, and was unanimously and heartily approved. Thereupon they organized the Methodist Episcopal Church, and adopted the Articles of Religion and the Sunday Service prepared by Mr. Wesley, adding to the Articles one containing a recognition of the new Civil Government, and inserting in the Ritual a prayer for the Supreme Rulers of the United States. They also enacted all laws necessary for the government of the new Church. Mr. Asbury was elected to the Episcopal office conjointly with Dr. Coke, by whom, with the assistance of several Presbyters, he was duly consecrated a Bishop. Other members of the Conference were ordained Deacons, and of these twelve were ordained Elders, two of them for missionary work in Nova Scotia and one for like work in Antigua, in the West Indies.

Such was the origin of the Methodist Episcopal Church, the first with an Episcopal form of government to attain an independent existence in the new Republic. While its polity and administrative rules have from time to time been

modified to meet changing conditions and opportunities, it remains unchanged in doctrine and in ministerial offices. Coeval with the Republic, it has expanded with it, and ministered to its moral and religious life. At this date (1900) its communicants, not including adherents, number nearly two and three quarter millions. Other Methodist Churches, derived from the original root, flourish by its side. Obviously its founders were wise and godly men, fulfilling the purpose of the great Head of the Church.

It has always believed that the only infallible proof of the legitimacy of any branch of the Christian Church is in its ability to seek and to save the lost and to disseminate the Pentecostal spirit and life. Its chief stress has ever been laid, not upon forms, but upon the essentials of religion. It holds that true Churches of Christ may differ widely in ceremonies, ministerial orders, and government. Its members are allowed freedom of choice among the debated modes of baptism. If any member has scruples against receiving the Lord's Supper kneeling, he is permitted to receive it standing or sitting. In ordinary worship its people are invited to unite in extemporary prayer, but for the Administration of the Sacraments, Ordinations, the Solemnization of Matrimony, the Burial of the Dead, and other Special Services, a Liturgy, much of which has been sanctioned by the universal Church from most ancient times, is appointed.

The sole object of the rules, regulations, and usages of the Methodist Episcopal Church is that it may fulfill to the end of time its original divine vocation as a leader in evangelization, in all true reforms, and in the promotion of fraternal relations among all branches of the one Church of Jesus Christ, and as a co-worker with them in the spiritual conquest of the world for the Son of God.

V.

PROBATION.

As a preparation for the obligations of full membership in the Methodist Church, Wesley, in harmony with the Apostolic Church,* decided that there should be a period of probation. The object was to enable the Society to become acquainted with the moral convictions, and real purpose of the candidate; and to enable the candidate to become acquainted with the teaching and government of the Church. At first this period was fixed at two months. When these Societies in America organized the Methodist Episcopal Church in 1784, this period of probation was retained, but in 1789 the period was extended from two to "at least six months."

The Church says—"There is only one condition previously required of those who desire admission into these Societies; a desire to flee from the wrath to come, and to be saved from their sins." The General Conference of 1900 said—"We receive all persons seeking fellowship with us on profession of faith into a preparatory membership on trial; in which proof may be made, both to themselves and to the Church, of the sincerity and depth of their convictions, and of the strength of their purpose to lead a new life."

*Constitutions of the Holy Apostles. Bk vii Sec. 3.

"Let him (the Catechuman) be instructed before his baptism in the knowledge of the unbegotten God, in the understanding of his only begotten Son, in the assured acknowledgement of the Holy Ghost,.....in the doctrine concerning our Lord's resurrection; his passion, his resurrection from the dead, and his ascension;so that he may hate every way of iniquity and walk in the way of truth;may give to God, as to his mind, and word, and deed."

Accordingly the Church, through the Pastor, asks the applicant—

Have you an earnest desire to be saved from your sins ?

Ans. I have.

Will you guard yourself against all things contrary to the teaching of God's Word, and endeavor to lead a holy life, following the commandments of God ?

Ans.—I will endeavor so to do.

Are you purposed to give reverent attendance upon the appointed means of grace, in the ministry of the Word, and in the private and public worship of God ?

Ans.—I am so determined, with the help of God.

If he should contradict his Christian profession by an unchristian life, he may be “dropped,” or continued on probation for a longer period, in the hope of amendment. He cannot be brought to trial, nor expelled from the Church until he has become a full member. This period by the Probationer should not be regarded as an embarrassment, but as an opportunity to study the doctrines, polity, motive and spirit of the Church, as a preparation for the vows of full membership. To attain to this preparation an attendance upon the various means of grace is as important as the study of doctrines and discipline. The Preaching service, the Prayer meeting, the Class meeting, the League and Social meetings of the church all tend to bring the Probationer into touch with the inspirational life and power of that brotherhood of which Christ is the Head ; the “all and in all.”

During the period of Probation, if the candidate has never been baptised, he is expected to receive this Sacra-

ment. Before its administration, the Church asks him the following questions :

Ques. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them ?

Ans. I renounce them all.

Ques. Dost thou believe in God the Father Almighty, Maker of heaven and earth ;

And in Jesus Christ, His only begotten Son our Lord ; and that he was conceived by the Holy Ghost, born of the Virgin Mary ; that he suffered under Pontius Pilate, was crucified, dead, and buried ; that he arose again the third day ; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty ; and from thence shall come again at the end of the world, to judge the quick and the dead ?

And dost thou believe in the Holy Ghost ; the holy catholic church, the communion of saints ; the forgiveness of sins ; the resurrection of the body ; and everlasting life after death ?

Ans. All this I steadfastly believe.

Ques. Wilt thou be baptized in this faith ?

Ans. Such is my desire.

Ques. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life ?

Ans. I will endeavor so to do, God being my helper.

VI.

THE ARTICLES OF RELIGION.

Protestant Christianity attempts to save mankind, not by the sacraments of the Church, but by the teaching of the Word of God. "Ye shall know the Truth and the Truth shall make you free." "Go . . . teaching them." For this reason the Church has attempted to furnish clear-cut interpretations of divine truth.

The greatest day of the Reformation was June 25, 1530, when the Confession of Protestant Christianity was read before King Charles and the representatives of the Roman Catholic Church at Augsburg.

D'Aubigne
Bk. xiv.,
Ch. VII.

This same spirit of religious inquiry had resulted in a spirit of religious independence in England. Henry VIII. was drawn into a difference with the head of the Church at Rome on the subject of his divorce from Catharine of Aragon. His hostility to the Pope induced him to give strength to the spirit of the Reformation. In A. D. 1533 Henry threw off the supremacy of the Pope and declared the independence of his kingdom and of its Church. Cranmer was at the time Archbishop of Canterbury. Henry relied upon Cranmer to steer the course of the English Church. Cranmer with the aid of Ridley issued a confession of faith in what was entitled, "The Bishop's Book."

Bishops
Browne and
Williams' Ex-
position
XXXIX Ar-
ticles.

The King made a modification of this confession in what he termed "The King's Book." In it he restored some of the doctrines of the Roman Church which the "Bishop's Book" had discarded. During Henry's reign the

Bible was translated into English. This was followed by the translation of many portions of the church service. During the same reign negotiations were opened with the German Reformers. Both Henry and Cranmer besought Malancthon to come over and help them. In 1538, with the aid of the German divines, Cranmer prepared a body of thirteen Articles of Religion, agreeing in great measure, with the Augsburg Confession.

On the accession of Edward VI. who was favorable to the Reformation, greater changes were made. In 1548 Cranmer and a number of select theologians were appointed, "by the King to draw an order of divine worship, having respect to the pure religion of Christ, taught in the Scripture, and to the practice of the primitive Church." These men drew up the first "Service Book" of Edward VI., which "was approved by Convocation, and confirmed by both Houses of Parliament."

The Calvinistic Reformers of the continent entertained many objections to the English Liturgy of 1548, and many English divines soon became eager to give it more decidedly the spirit of the Reformation. Accordingly in 1552 an order was given for a new Service Book. The king and his council greatly favored a change that should divest the Church of Roman superstitions. With a few important exceptions the new Service Book is the same that the English Church now possesses under the name of the Book of Common Prayer. The same year the king commanded the Archbishop to prepare for publication, "Articles of Religion," which should be committed to certain bishops for inspection and approval. After this they received the ratification of the king and the sanction of Convocation. In the

preparation of these Articles Cranmer was chiefly indebted to the Augsburg Confession. Cranmer's chief assistant was Ridley.

Under the influence of Archbishop Parker, the "Articles of Religion" were recast. Some parts of the original articles were expunged and some things were added. In this work, he, like Cranmer, was aided by Lutheran formularies. In 1562 the Convocation after making some further alterations approved the Articles, and they were afterwards published at Queen Elizabeth's command, and with her approbation.

Bishop
Browne's Ex-
position of the
XXXIX Arti-
cles, P. 15.

"In 1571 the Articles were again subscribed by both Houses of Convocation, and committed to the editorship of Bishop Jewell." They were then put forth in the form they now have in the Episcopal Church, and received not only the sanction of Convocation, but also of Parliament. Soon after this the Church required all members to subscribe to the Articles. "These Articles have ever since been signed and assented to by all the clergy of the Church, and by every graduate of the Universities of both Cambridge and Oxford." "In providing for the organization of American Methodism, Wesley reduced the XXXIX. Articles of the Church of England, to XXV., for the Methodist Episcopal Church of America."

Bp. Browne.

Steven's
Hist.
Methodism
Vol. II., P. 448.

ARTICLE

I.

OF FAITH IN THE HOLY TRINITY.

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

The historical reason for this article lies in the following errors: First: the opinion that "God existed in the form of a man, material, and with body and members like our own," Second: the more dangerous error of Pantheism, with its modifications. Brahmins, Buddhists, and Gnostics represent the different camps of hostility to the Christian faith. These taught that "God is everything, and everything is God." "Distinct personality of the Godhead is lost." "Everything you see is God." Third: the denial of the divinity of the Son and of the Holy Ghost.

"The mystery of the Trinity early became the fundamental doctrine of Christian faith." A distinct acknowledgement of the doctrine of the Trinity by the Apostolic Fathers has been clearly set forth by Bishop Pearson. This doctrine involves a declaration of the Divinity of Christ, which the church continues to declare. Wherefore the Church says:—

"There is but one living and true God,"

The Scriptures say—

"Hear O Israel; the Lord our God is one Lord."

Bp. B. and W.
P. 19.

Jones I: P. 252.

Bp. B. and W.
P. 23.

Deut. 6: 4.

“The Lord He is God, and there is none else beside him.” Deut. 4: 85.
 “There is none other God but one.” “To us there is but I Cor. 8: 4, 6.
 one God.” “Thou believest that God is one, thou doest Jas. 2: 19.
 well.” R. V.

“The Lord is the true God, He is the living God, and Jer. 10: 10.
 King of eternity.” “Trust in the living God.” “We I Tim. 6: 17.
 trust in the living God.” “My soul thirsteth for God, for I Tim. 4: 10.
 the living God.” “Ye turned to God from idols to serve the Psa. 42: 2.
 living and true God.” “This is life eternal that they might I Th. 1: 9.
 know Thee, the only true God, and Jesus Christ whom thou Jno. 17: 3.
 hast sent.”

Everlasting, without body or parts,

“From everlasting to everlasting, Thou art God.” Ps. 90: 2.
 “Thou O Lord, art our Father, our Redeemer; Thy name Isa 63: 16.
 is from everlasting.” “Now unto the King, eternal, I Tim. 1: 17.
 immortal, invisible, the only wise God, be honor and glory for ever and ever.”

“Take ye therefore good heed unto yourselves; for ye Deut. 4: 15, 16.
 saw no manner of form, on the day that the Lord spake R. V.
 unto you in Horeb, out of the midst of the fire; lest ye Jno. 4: 24.
 corrupt yourselves, and make you a graven image in the Acts. 17: 29.
 form of any figure; the likeness of male or female.” Read Ps. 115,
 “God is a Spirit, and they that worship Him must worship Ps. 135.
 Him in spirit and in truth.” “We ought not to think that
 the Godhead is like unto gold, or silver, or stone graven
 by art and man’s device.”

Of Infinite power, wisdom and goodness;

“The Lord appeared to Abram, and said unto him, Gen. 17: 1.
 I am the Almighty God.” “Ah, Lord God; behold thou

Jer. 32: 17.

Jer 32: 27.

Mt. 19: 26.

Rev. 19: 6.

I Sam. 2: 3.

I K. 8: 39.

Job 34: 21.

Prov. 15: 8.

Jer. 23: 24.

Acts. 15: 18.

Rom. 11: 33.

Ex. 34: 6.

Lev. 11: 44.

I Sam. 2: 2.

Isa. 6: 3.

Rom. 2: 4.

I Jn. 4: 8.

hast made the heaven and the earth, by thy great power, and out-stretched arm, and there is nothing too hard for Thee." "Behold, I am the Lord, the God of all flesh ; Is there anything too hard for me?" "Jesus said, with men this is impossible ; but with God all things are possible." "The Lord God omnipotent reigneth."

"The Lord is a God of knowledge, and by Him actions are weighed." "Thou, even thou only, knowest the hearts of all the children of men." "For His eyes are upon the ways of man, and He seeth all his goings."

"The eyes of the Lord are in every place, beholding the evil and the good." "Can any hide himself in secret places that I shall not see him? saith the Lord." "Known unto God are all his works from the beginning of the world." "O the depth of the riches, both of the wisdom and knowledge of God."

"The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth." "I am the Lord your God. . . . ye shall be holy, for I am holy." "There is none holy as the Lord." "Holy, holy, holy is the Lord of hosts." "Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" "God is love."

The Maker and Preserver of all things, visible and invisible.

Gen. 1: 1.

2 K. 19: 15.

Jn. 1: 1-3.

"In the beginning God created the heaven and the earth." "O Lord God of Israel. . . . Thou hast made heaven and earth." "The Word was God, . . . All things were made by Him, and without Him, was not anything made that was

made." "I declare unto you God that made the world, and all things therein." "For by Him were all things created, that are in heaven and that are in the earth, visible and invisible." Acts 17: 28, 24.
Col. 1: 16.

"The kingdom is the Lord's, and He is the governor among the nations." "He shall feed his flock like a shepherd; He shall gather the lambs with his arm, and carry them in his bosom." "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." "Fear ye not, therefore, ye are of more value than many sparrows." Ps. 22: 28.
Isa. 40: 11.
Mt. 6: 30.
Mt. 10: 29, 31.

And in the unity of this Godhead there are three persons, of one substance, power and eternity the Father, the Son, and the Holy Ghost.

Jesus says—"After this manner pray ye, 'Our Father, which art in heaven,'" Jesus again says—"It is my Father that honoreth me, of whom ye say, that he is your God." In his prayer to the Father, Jesus says—"This is life eternal, that they might know Thee, the only true God." "There is . . . one God, and Father of all." "To us there is one God, the Father, . . . and one Lord Jesus Christ." Mt. 6: 9.
Jn. 8: 54.
Jn. 17: 3.
Eph. 4: 6.
I Cor. 8: 6.

Christ is God.

"Unto us a child is born, unto us a Son is given; and the government shall be on his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." "And they shall call his name Emmanuel, which being inter- Isa. 9: 6.
Mt. 1: 23,

Luke 2: 11. preted is, God with us." "Unto you is born this day, in
 the city of David, a Saviour, which is Christ, the Lord."
 Jno. 1: 1, 14. "The Word was God," "And the Word was made flesh
 and dwelt among us, and we beheld His glory, the glory
 as of the only begotten of the Father, full of grace and
 Col. 2: 9. truth." In him (Christ) dwelleth all the fullness of the
 Godhead bodily." "God was manifest in the flesh, justi-
 I Tim. 3: 16. fied in the spirit, seen of angels, preached unto the Gentiles,
 believed on in the world, received up into glory." Upon
 his recognition of Jesus after his resurrection, Thomas ex-
 Jn. 20: 28. claimed—"My Lord and my God." Wherefore, "To the
 Jude 25. only God, our Saviour be glory, majesty, dominion
 R. V. and power, before all time, and now, and for evermore."

The Holy Ghost is God.

Jn. 4: 24. "God is a Spirit."
 Ananias and Sapphira lied "to the Holy Ghost," and
 Acts 5: 1-4. Peter said, "Thou hast not lied unto men, but unto God."
 I Cor. 3: 16. "Ye are the temple of God," "Know ye not that your
 I Cor. 6: 19. body is the Temple of the Holy Ghost." We are con-
 Jn. 16: 8. victed of sin by the Holy Ghost; regenerated by the Holy
 Tit. 3: 5. Ghost; taught by the Holy Ghost; led and empowered
 Jn. 14: 26. by the Holy Ghost. Sin against the Holy Ghost is so
 Jn. 16: 13. great that, although blasphemy of all other kinds is par-
 Acts 1: 8. donable, yet blasphemy against the Holy Ghost is unpar-
 donable.
 Mt. 12: 31.

On account of "the unity of this Godhead," Jesus
 says—"Go ye therefore and teach all nations, baptizing
 them in the name of the Father, and of the Son, and of
 the Holy Ghost."

Mt. 28: 19,

ARTICLE

II.

OF THE WORD, OR SON OF GOD, WHO WAS MADE VERY MAN.

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

This article reasserts the divinity of Christ, and then advances the teaching of the Church as to the incarnation, and the import of his sufferings and death. One error that called for this article was that Christ was only a man and not God; the other was that Christ was God and not man; that his body was a phantom and not flesh; that he did not take on human nature, and that he suffered in appearance only. This is the church's declaration of the Divinity of the incarnate Christ against all forms of denial.

The Angel said to the Virgin Mary—

“That holy thing which shall be born of thee shall be called the Son of God.” Paul calls Christ “the image of the invisible God, the first born of every creature,” (“of all creation,” R. V.) By the apostle John, he is called, “the only begotten of the Father.” “The Word was God.” “The Word was made, (or became) flesh, and dwelt among us.” “He took not on him the nature of Angels; but he took on him the seed of Abraham.” He was “Emmanuel, God with us.” “Take heed to feed the Church of

Luke 1: 35.

Col. 1: 15.

Jno. 1: 14.

Jn. 1: 1.

Jn. 1: 14.

Heb. 2: 16.

Mt. 1: 23.

Acts 20: 28.

God, which he has purchased with his own blood." In his Divine nature God could have no blood to shed. It is only in his human nature that he can be said to have shed blood.

Jn. 10: 30.

Jn. 14: 9.

Again he says—"I and my Father are one." "He that hath seen me hath seen the Father."

Jn. 4: 6.

Luke 22: 44.

Jn. 20: 27.

His manhood appears in the carpenter shop at Nazareth, in his weariness and pain, his hunger and thirst; his physical suffering, his crucifixion and his death.

Rom. 5: 8-11.

As a sacrifice for sin, Paul says—"God commendeth his love toward us, in that while we were yet sinners, Christ died for us." "Much more then, being now justified by his blood, we shall be saved from wrath through him." "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." "And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement (Marg. reconciliation.)" He is said to have been "led as a lamb to the slaughter." He is called "the lamb slain." "A lamb without blemish and spot." "The lamb of God which taketh away the sin of the world." "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ purge your conscience from dead works to serve the living God?"

Isa. 53: 5-8.

Rev. 5: 6.

Rev. 13: 8.

1 Pet. 1: 19.

Jn. 1: 29.

Heb. 9: 13, 14.

ARTICLE III.

OF THE RESURRECTION OF CHRIST.

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

We can scarcely exaggerate the importance of this article. The Resurrection of our Lord is an essential fact to the Christian faith. The apostles bore witness with great force to the fact, and on its truth they rested their claim to be heard. Because Christ foretold it, its occurrence was necessary to confirm his statements. Because Christ is risen he is the hope of our resurrection, He is the Head of the Church, which would be impossible if Christ be not risen.

1 Cor. 12: 27.

Wherefore Paul writes—"If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not." "But now is Christ risen from the dead, and become the first fruits of them that slept." Remember Christ foretold his resurrection, and that the disciples for a period of forty days were witnesses of the fact; that he appeared to different men at different times, and by his intercourse with his disciples confirmed them in the faith of the gospel.

1 Cor. 15: 18-15.

1 Cor. 15: 20.

Mt. 17: 9.
Mt. 17: 23.
Mark 8: 31.
Mark 9: 31.
Acts 1: 22.
Acts 3: 15.
Acts 4: 2.
Acts 5: 32.
Jno. 20: 11-28.
1 Cor. 15: 3-8.
Mark 16: 9.

The Apostle to the Hebrews states that, in their daily

Luke 24: 51.
Acts 1: 9.

Heb. 9: 6, 7,
11, 12,

Heb. 9: 24.

Jn. 5: 22.

2 Cor. 5: 10.

Acts 10: 42.

ministry, "the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the High Priest alone once a year" . . . which was a figure for the time then present." . . . "But Christ being come an High Priest, by a greater and more perfect tabernacle; not made with hands, . . . entered once into the holy place having obtained eternal redemption for us." "For Christ is not entered into the holy places made with hands, but into heaven itself, now to appear in the presence of God for us." As the Judge of mankind the Scriptures assert that "The Father judgeth no man, but hath committed all judgment to the Son." Wherefore, "We must all appear before the judgment seat of Christ." "He has been ordained of God to be the Judge of quick and dead."

ARTICLE

IV.

OF THE HOLY GHOST.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

Confusion comes from the common meaning of spirit, as ardor, enthusiasm, animation, courage; and also as a word to define the temper or mental disposition, as cheerful, or gloomy, hopeful or despondent, determined or conciliatory; a force that more than any other reveals man's social character. In the Scriptures we find the term meaning all this, and in addition to the common meaning, has reference to a Divine Personality,—the Third Person of the Trinity; with distinct offices in the church.

I. His Personality.

Of the Holy Spirit Jesus says : "I will send Him unto you, and when He is come, He will reprove the world of sin, of righteousness and of judgment." "He will guide you into all truth." "He shall receive of mine, and shall show it unto you."

Jn. 16: 7, 8.

Jn. 16: 13, 14.

II. This personality is retained in those Scriptures that teach that the Holy Ghost proceeds from the Father and the Son. "The Comforter, which is the Holy Ghost, whom the Father will send in my name." "Whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father."

Jno. 14: 26.

Jn. 15: 26.

The Apostle Peter writes, "Holy men of God spake as they were moved by the Holy Ghost," and yet this same apostle writes—"The Prophets enquired and searched diligently what the Spirit of Christ which was in them did signify." Paul writes, "If any man have not the Spirit of Christ, he is none of his." "God hath sent forth the Spirit of his Son into your hearts." "Through him (Christ) we have access by one Spirit unto the Father."

2 Pet 1: 21.

1 Pet. 1: 10, 11.

Rom. 8: 9.

Gal. 4: 6.

Eph. 2: 18.

III. The Holy Ghost is very and eternal God.

Jesus says—"God is a Spirit." "Peter said, Ananias why hast Satan filled thy heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God." Paul says—"Well spake the Holy Ghost by Isaiah, the Prophet, unto our Fathers." Paul also says—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "Know ye not that your body is the temple of the Holy Ghost?"

Jn. 4: 24.

Acts 5: 3.

Acts 28: 25.

1 Cor. 3: 16.

1 Cor. 6: 19.

"The Lord is the Spirit." Jesus was asked by one of His disciples, "How is it that thou wilt manifest thyself

2 Cor. 3: 17,

R. V.

Jn. 14: 22, 23.

unto us, and not unto the world?" Jesus answered, "If a man love me, he will keep my words, and my Father will love him, and *We* will come unto him and make our abode with him." We conclude that the indwelling Spirit is truly God.

ARTICLE V.

THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. The names of the canonical books are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Song of Solomon, Four Prophets the greater, Twelve Prophets the less.

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

Christ found the Scribes and Pharisees placing the interpretations and traditions of the Jewish Church in authority, upon an equality with the Word of God. Rabbi Eleazer had said, "He who expounds the Scriptures in contradiction to tradition has no inheritance in the world to come." The Mishna declared that "the voice of the Interpreter (the Church) was more authoritative than the voice of the inter-

preted, (the Word of God)." The Sanhedrin said—"It is a greater crime to teach against the words or ordinances of the Scribes than against the Scriptures themselves."

It was to correct this error that Jesus asked—"Why do ye transgress the commandment of God by your tradition?" "In vain do they worship me, teaching for doctrines the commandments of men; for laying aside the commandment of God ye hold the tradition of men. Ye reject the commandment of God that ye may keep your own tradition." "Ye make the Word of God of none effect through your tradition."

Fairbairn's
"Studies in the
Life of Christ."
P. 168.

Mt. 15: 3, 9.

Mk. 7: 7-9, 13.

In harmony with the Scribes and Pharisees, the Church of Rome, by decree of the Council of Trent, 1546 A. D., declared that, "besides the written Word of God, there is needed the unwritten word, *i. e.*, Divine and Apostolical Tradition." The Reformation, out of which came the Protestant Church, is a re-assertion of the authority of the Holy Scriptures. Luther said—"The Christian believer acknowledges no other authority than the Holy Scripture."

D'Aubigne
Bk. V.
Ch. V.

The sufficiency of the Scriptures appears from the following passages—"Ye shall not add unto the Word which I command you, neither shall ye diminish ought from it." "The law of the Lord is perfect, converting the soul." "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good

Deut. 4: 2.

Ps. 19: 7.

Jn. 5: 39.

2 Tim. 3: 15.

2 Tim. 3: 16-17.
R. V.

Mt. 23: 29.

Jn. 20: 31.

work." In spite of this clear teaching the Reformation was greatly endangered by those who denied the necessity of obedience to the moral law of Scripture, for which they substituted "internal illumination." "Ye do err, not knowing the Scriptures, nor the power of God." "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Bp. Williams
Exposition of
XXXIX Ar-
ticles.

II. The canonical books are those Scriptures that have upon them the stamp of divine authority. The word canon means a line, or rule by which other things are judged. "It is applied to the tongue of a balance, or that small part of the scales which, by its perpendicular situation, determines the even poise or weight, or by its inclination either way, the uneven poise of the things that are weighed." It is applied to the Scriptures as the infallible rule of our faith, in all things pertaining to a moral and religious life.

ARTICLE VI.

OF THE OLD TESTAMENT.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and Man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

This article finds its reason for being here in the errors it aimed to correct. Certain Gnostics tried to show that the Old Testament was contrary to the New. The Manichees taught a disrespect for the Old Testament. In Great Britain, at the period of the Great Rebellion, the Puritans attempted to revive the authority of the Old Testament for their conduct in civil affairs, and as a guide for the administration of the commonwealth. Wherefore the Church teaches

Bp. Browne's
Expos. P. 196.

1. That "the Old Testament is not contrary to the New," and makes her appeal to both. Christ had reference to the Old Testament when he said—"They are they which testify of me." "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." "All things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me."

Jn. 5: 39.

Mt. 5: 17.

Luke 24: 44.

2. "In both Testaments everlasting life is by Christ." Peter has reference to the Prophets when he speaks of "the spirit of Christ which was in them." Jesus says—"Your father Abraham rejoiced to see my day, and he saw it and was glad." "If there had been a law which could have given life, verily righteousness should have been by the law." "The law was our school-master to bring us unto Christ." The Mosaic dispensation was a "shadow," "ready to vanish away." Its sacrifices could never take away sin; could never "purge the conscience," wherefore in Christ there was obtained "a more excellent ministry." Peter declares that there is salvation in no other. "There is one God and one mediator between God and man; the man Christ Jesus, who gave himself a ransom

I Pet. 1: 11.

Jn. 8: 56.

Gal. 3: 21, 24.

Heb. 8: 5, 6.
Heb. 9: 12-14.

Acts 4: 12.

I Tim. 2:5, 9. for all." Christ is declared to be "the mediator of a better covenant ; established upon better promises."

Heb. 8: 6.

Although the Old Testament is not contrary to the New, its dispensation was preparatory to the coming of the Messiah, so that its fulfillment is to be found in the Messianic dispensation. In Christ there is a transition from a temporal to a spiritual kingdom. Jesus says—
"My kingdom is not of this world ; if my kingdom were of this world, then would my servants fight." For this

Ja. 18: 36.

II Cor. 10: 4.

Eph. 6: 12.

I Pet. 2: 5.

reason "the weapons of our warfare are not carnal." "We wrestle against spiritual wickedness." "Ye are built up a spiritual house ; an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Wherefore Paul teaches that "the righteousness of the law" is "fulfilled in us who walk not after the flesh, but after the Spirit." We must conclude that only the commandments of the Old Testament that are moral, and promote spiritual life, remain of binding force. Chief among these are the Ten Commandments.

Rom. 8: 4.

Ex. 20: 1-17.

Eph. 6: 1, 2.

ARTICLE VII.

OF ORIGINAL OR BIRTH SIN.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

Pelagius was a Monk of English extraction residing at

Rome, A. D., 410. He taught that the sin of Adam hurt only himself, and not all mankind.

Calvin defined original sin to be "an hereditary depravity and corruption of our nature." In the controversies between Calvinists and Arminians, the former held "that the corruption of man was so great that no spark of moral goodness was left in him; that he was utterly and totally bad and depraved . . . that there was no relic of what he once was, any more than in lost spirits and damned souls." The Arminians admitted the great corruption of man's heart and intellect, but maintained that some traces of his original nature remained; that he still differed materially from evil and damned spirits, in having a natural conscience, and an appreciation of what is good and of good report; that man was "very far gone," but not sunken into the depravity of damned spirits.

Bp. Browne.
Ex. XXXIX.
Articles.

"The Lord said the imagination of man's heart is evil from his youth." "The Lord looked down from

Gen. 8: 21.

heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, there is none that doeth good, no not one."

Psa. 14: 2, 8.

"The wicked are estranged from the womb; they go astray as soon as they are born." "All we like sheep have gone astray."

Psa. 58: 3.

Isa. 58: 6.

Jesus says—"There is none good but One, that is God."

Mt. 19: 17.

"Except a man be born again he cannot see the kingdom of God." "All have sinned and come short of the glory of God." "The carnal mind is enmity against God, for it is

Jno. 3: 3.

Rom. 8: 10-18,
and 28.

not subject to the law of God; neither indeed can be; so then they that are in the flesh cannot please God." "As in Adam all die, even so in Christ shall all be made alive." "By

Rom. 8: 7, 8.

I Cor. 15: 22.

- Rom. 5: 12. one man sin entered into the world, and death by sin ; and so death passed upon all men, for that (Marg. in whom) all have sinned." "By one man's offense death reigned."
- Rom. 5: 17. "By the offense of one, judgment came upon all men to condemnation." "By one man's disobedience many were made sinners." "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."
- Rom. 5: 18.
- Rom. 5: 19.
- Rom. 5: 14.

ARTICLE

VIII.

OF FREE WILL.

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God ; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing (going before) us, that we may have a good will, and working with us, when we have that good will.

Since by his fall, man is "very far gone from original righteousness" his powers for doing good amount to nothing without God's help. The favor of God is manifest in two ways.

1. The grace of God prevents, * or goes before us to direct ; or to convict of sin, of righteousness and of judgment. Wherefore Jesus says—"No man can come to me, except the Father which hath sent me draw him." In the New Testament God is placed upon the aspirational, and not upon the coercive side of our nature. This is a clear recognition of our natural weakness, and an

* "Prevent"—the old meaning, now obsolete, is "to come" or "go before."

Jn. 16: 8.
R. V.

Jn. 6: 44.

expression of divine favor. "They that are in the flesh cannot please God." "To will is present with me, but how to perform that which is good, I find not." Rom. 8: 8.
Rom. 7: 18.

2. God works with us for the ends of righteousness. "If any man willeth to do his will he shall know of the teaching." "By the grace of God I am what I am." Jn. 7: 17.
R. V.
 "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure." "The Spirit helpeth our infirmities." "I keep under my body, and bring it into subjection ; lest that by any means, . . . I myself should be a castaway." "I press toward the mark for the prize of the high calling of God in Christ Jesus." In recognition of our personal responsibility, the Scriptures are full appeals to us as free moral agents. "Except ye repent, ye shall all likewise perish." "Grieve not the Holy Spirit." I Cor. 15: 10.
Phil. 2: 12, 13.
Rom. 8: 26,
I Cor. 9: 27.
Phil. 3: 14.
 "Receive not the grace of God in vain." "Stand fast in the liberty wherewith Christ hath made us free." "Stir up the gift of God which is in thee." "If ye do these things ye shall never fall." Eph. 4: 30.
II Cor. 6: 1.
Gal. 5: 1.
Luke 13: 3.
II Tim. 1: 6.
II Pet. 1: 10.

ARTICLE IX.

OF THE JUSTIFICATION OF MAN.

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

Universal conviction and divine revelation declare that man is living in a wrong, or abnormal relation with God, and "justification" means that he is mercifully accorded a right relation. In his wrong relation with God, man was the victim of guilt and divine wrath, but, in the right relation he is accorded the treatment of innocence and rectitude.

The reformers of the Church in all countries, and through all time, have had to contend against the general conviction, that man could merit the favor of God by good deeds of his own; that by works of mercy, charity and selfdenial, man procured pardon for his sin, and acceptance with God; or that by sacrifices made in the name of religion man purchased the favor and blessing of God. The most direct path to light, is not through the controversial writings of the Fathers, but through the more luminous passages of scripture. "There is none righteous, no, not one." "As for thy works they shall not profit thee." "For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment, . . . and our iniquities, like the wind, take us away." "By the deeds of the law there shall no flesh be justified in his sight." "A man is not justified by the works of the law."

Rom. 8: 10.

Isa. 57: 12.
R. V.

Isa. 64: 6.
R. V.

Rom. 8: 20.

Gal. 2: 16.

That it is equally impossible to purchase the divine favor by sacrifice appears clear. "Sacrifice and offering thou didst not desire." "I desired mercy and not sacrifice." The "multitude of sacrifices," "the solemn meeting," the "new moons," the "appointed feasts," all failed to bring man into a right relation with God. "The sacrifice of the wicked is an abomination to the Lord."

Psa. 40: 6.

Ho. 6: 6.

Isa. 1: 10-15.

Prov. 15: 8.

"As fruits of a right relation, both sacrifices and right conduct are obligatory and pleasing to God; but as a means of establishing a right relation with God, the one is an abomination, and the other is utterly insufficient."

Bible Dic.
Hastings.

"How then can a man be justified with God?" "Now the righteousness of God, without the law is manifested, . . . even the righteousness of God which is by faith of Jesus Christ, unto all, and upon all them that believe; for there is no difference." "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God has set forth to be a propitiation, through faith in his blood, to declare his righteousness through the remission of sins." "That no man is justified by the law in the sight of God is evident, for, the just shall live by faith." For further study, read Galatians, Romans and Hebrews. The apparent contradiction between Paul and James disappears when we remember that Paul has in view man's entrance into a state of salvation, while James has in view the conduct of the believer after he has entered this state.

Job. 25: 4.

Rom. 3: 21, 22.

Rom. 8: 24, 25.

Gal. 3: 11.

Rom. 3: 4.

Gal. 3: 1-28.

Jas. 2: 14-26.

ARTICLE
X.

OF GOOD WORKS.

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

This article supplements the former article in order to clearly set forth the value of good works, and the relation they sustain to a Christian life. Meritorious works did not bring the thief on the cross into the favor of Christ, but we may presume that unmerited divine favor developed a disposition for good works. Then following Justification the chief value of good works is subjective, and not objective; *i. e.*, their chief value is in the development of our own character, and not in their service to God. God could easily get along without them. Wherefore Christ directs his disciples to remember, that, after they had done the things commanded them, they were "still unprofitable servants, having done only that which was their duty to do." We must conclude that since the deeds of our discipleship leave us "still unprofitable"; and incapable of claiming any reward of merit, it is presumptuous in us to suppose that they can put away the sins of a Christian life. "In many things we all stumble." "If we say that we have no sin, we deceive ourselves." The blessedness of our Christian life is found, not in the merit of our conduct, but in the constant mercy and free grace of God. "Blessed are they

Luke 17: 10.

Jas. 3: 2.
R. V.

I Jno. 1: 8.

whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute (count) sin." Rom. 4: 7, 8.

2. Good works that spring out of a life of faith, as fruit out of the vine are indeed pleasing to God, and have "great recompense of reward." "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The rewards of our Christian service we "reap in mercy," and not of merit. Heb. 10: 35.
Gal. 5: 6.
Eph. 2: 8-10.
Hosca 10: 12.

The crown of righteousness that awaits the faithful is the final merciful reward of a living faith,—a faith finding expression in good works, as distinguished from a bare and historical assent to truth. Here also the tree is known by its fruit. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "To do well, and suffer for it, and take it patiently, is acceptable to God." "If ye love me, keep my Commandments." 2 Tim. 4: 8.
Jas. 1: 27.
1 Pet. 2: 20.
Jn. 14: 15.

ARTICLE

XI.

OF WORKS OF SUPEREROGATION.

Voluntary works—besides, over, and above God's commandments—which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

The error that this article was designed to correct was that "a man may not only keep the law of God, so as to do all that is actually enjoined on him, but may be so full of the grace of God, as even to do more than God's law enjoins, and thereby deserve even more than his own salvation." "This excess of merit which was supposed to be attained by some of the greater saints, formed a deposit, which was entrusted to the Church, and which the Roman pontiff, the vicar of Christ, could for reasonable causes, by the power of the keys, unlock, and grant to the faithful, in way of indulgences, and for the remission of temporal punishment."

Christ holds out no possibility for this "excess of merit," because he says—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself." "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "Be ye therefore perfect even as your Father which is in heaven is perfect." "When ye shall have done all those things which

Browne.
Ex. XXXIX.
Art. 2.

Mt. 22: 37-39.

Mt. 5: 48.

Luke 17: 10.

are commanded you, say, We are unprofitable servants ; we have done that which was our duty to do."

ARTICLE XII.

OF SIN AFTER JUSTIFICATION.

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

1. The Church teaches the possibility of falling into sin after justification, and after having received the Holy Ghost, and also the possibility of restoration to divine favor after such sin.

The Lord's Prayer was given to Christian disciples. In that prayer disciples are taught to pray for forgiveness, with the assurance that if we forgive men their trespasses our Heavenly Father will also forgive our trespasses.

Mt. 6: 14, 15.

We are also directed to pray that we be led not into temptation. "Brethren, if a man be overtaken in a fault, (trespass, R. V.) ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." John is addressing the Church when he writes, "If any man sin we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, he is faithful and just to forgive us our sins."

Mt. 6: 13.

Gal. 6: 1.

1 Jn. 2: 1.

1 Jn. 1: 9.

For the "afflicted" and "sick among you" James directs that prayer be made by the Elders of the Church, with the assurance that if the afflicted person "have committed sins, they shall be forgiven him."

Jas. 5: 18-16.

In his messages to the seven Churches of Asia, the risen Lord gives the church in Thyatira, "time to repent," and threatens punishment "except they repent of their deeds." "Let him that thinketh he standeth take heed lest he fall." "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

Rev. 2: 21, 22.
1 Cor. 10: 12.
2 Pet. 3: 17.

2. Of the sin against the Holy Ghost Jesus says—
Mt. 12: 31, 32. "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven." "It shall not be forgiven him, neither in this world, nor in that which is to come."

ARTICLE XIII.

OF THE CHURCH.

The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

In addition to what appears in Chapter II. we may merely add, that—

1. "God hath set some in the Church; first Apostles; secondarily prophets, thirdly teachers," after that persons with "diversities of gifts," in whom there is "the manifestation of the Spirit," for the profit of all.

1 Cor. 12: 28.
1 Tim. 3: 16.

Paul also declares the Church to be "the pillar and ground of the truth." To the Bishop of the Church in Crete, Paul writes—"Rebuke them sharply that they may be sound in the faith." "Whosoever abideth not in the doctrine of Christ, hath not God." Tit. 1: 13.
11 Ju. 9.

2. Christ appointed two sacraments in the Church ; viz., Baptism and The Lord's Supper. See Art. XVI.

"Go ye and teach all nations, baptizing them." Mt. 28: 19.
"They were baptized, both men and women." Paul received his sight, "and arose and was baptized." Acts 8: 12.
"They were baptized in the name of the Lord Jesus." Acts 9: 18.
Acts 19: 5.

Of the sacrament of the Lord's Supper Christ says, Luke 22: 19.
"This do in remembrance of me." I Cor. 11: 24, 25.

ARTICLE XIV.

OF PURGATORY.

The Romish doctrine concerning purgatory, pardon, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

1. This Romish doctrine "arose in the third century." Schaff-Herzog
"Purgatory."
It is an invented system of primitive and refining sufferings by fire, for those who pass beyond the grave, through which it is said that, "even Peter and Paul" had to pass on their way to heaven.

To the penitent thief Jesus said, "To-day shalt thou be with Me in Paradise." It is difficult to believe that Jesus Luke 23: 43.

meant that both He and the thief had to undergo the refining sufferings of purgatory. "I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Paul writes—"For me to live is Christ; and to die is gain." "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." There is no intimation of any intervening purgatorial fires.

2. The word "pardon" in this article has reference to the Romish custom of granting indulgences. For the ground of such procedure see Art. XI. "Who can forgive sins but God alone?" "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

3. Against the worship of images and invocation of saints the declarations of the Scriptures are abundant. "Thou shalt not make unto thee any graven image." "Thou shalt not bow down thyself to them." The making of the golden calf as an object of worship brought upon Israel sore affliction. Hezekiah brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it." "Keep yourselves from idols." Under the same condemnation the Scriptures place the worship of angels. "Let no man beguile you of your reward in a voluntary humility and

Rev. 14: 13.

Phil. 1: 21.

II Tim. 4: 7, 8.

Luke 5: 21.

Ps. 39: 5.

Isa. 43: 25.

Ex. 20: 4, 5.

Ex. 32: 19-35.

II K. 18: 4.

I Jn. 5: 21.

worshipping of Angels." When John fell down before the Angel of the Apocoliptic vision, the Angel replied—"See thou do it not; I am thy fellow-servant; and of thy brethren; worship God." Col. 2: 18.
Rev. 19: 10.

Once, and only once, does the Bible give account of an angel asking worship for himself. In the wilderness this angel met Jesus and said—"All these things will I give thee if thou wilt fall down and worship me." "Then saith Jesus unto him, Get thee hence Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Mt. 4: 9, 10.

ARTICLE XV.

OF SPEAKING IN THE CONGREGATION SUCH A TONGUE AS THE PEOPLE UNDERSTAND.

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to administer the Sacraments, in a tongue not understood by the people.

1. The custom of the Primitive Church was to administer the Sacrament, address the congregation and make public prayers in a language understood by the people. Cyril gives an account of a responsive service which shows that the congregation took an intelligent part in the service. Chrysostom and Hilary confirm the above. Justin Martyr so describes the worship of the Primitive Church in his day, as to show that the reading of the Scriptures, the Exposition, and Exhortation were all understood by the people. Origin writes of his day, "Every one in his own language prays to Catech. Myst.
V.
Browne Expos.
xxxix. Arts.
Apolog. l P. 98.
Origin C. Cel-
sum, 8: 87.

Browne, P. 579. God." At times, the Fathers tell us, as many as three languages were used in one service, in order that the people might understand.

The Romish custom seems to have grown out of a desire of Rome to impose the Latin language upon her colonial subjects, and to make the language of the Church universal.

2. If we turn to the Scriptures, this custom of Rome stands clearly condemned. "In the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."

1 Cor. 14: 19.

1 Cor. 14: 9, 27,
28.

ARTICLE XVI.

OF THE SACRAMENTS.

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel; being such as have partly grown out of the *corrupt* following of the Apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi: 29.

In classical usage the word sacrament means oath; especially a military oath. Strictly speaking, it is not a Scriptural term; but repeatedly occurs in the Latin (Vulgate) translation of the Greek word, that in English is termed "mystery." At the close of the second and beginning of the third centuries it came into use as descriptive of the sacred rites and ceremonies of the Christian Church. St. Augustine defined them as "visible signs of an invisible grace." "A third mark insisted upon by Protestants was that they must be instituted not only by the Church, but by Christ himself, and required of his followers in the New Testament." It was this Protestant requirement of divine authority that reduced the number of sacraments from seven to two. Chrysostom joins together Baptism and the Lord's Supper, as the two ordinances necessary to salvation, upon the authority of the following Scriptures—"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you."

Upon the value or efficacy of the Sacraments the Roman Church taught that they were "in their own nature, vehicles of grace, from the mere fact of their administration," that "they convey Christ to the soul." Carelessness of administration, or lack of moral character in the Priest could not destroy their saving effects upon the soul.

It was this teaching that gave rise to "the elevation and procession of the host, in the Church of Rome," whereby Rome invited the adoration or worship of these elements.

Eph. 1: 9.

1 Tim. 3: 16.
Rev. 1: 20.

Schaff-Herzog
in loc.

Jn. 8: 5.

Jn. 6: 53.

Browne Ex.
in loc.

See both
Schaff-Herzog
and Browne
in loc.

Faith in the saving virtue of the sacraments, was gradually substituted for faith in a risen and living Christ.

As a contradiction of this error the Protestant Church defined the sacraments to be "Outward and visible signs of an inward and spiritual grace, ordained by Christ himself." "All authority hath been given me in heaven and on earth.

Mt. 28: 18, 19.
R. V.

Go ye therefore and make disciples of all nations baptizing them into the name of the Father and of the Son and of the Holy Ghost." "He that believeth and is baptized shall be

Mark 16: 16.

saved, but he that believeth not shall be damned." "Jesus took bread, and blessed it, and break it, and gave it to the disciples, and said, Take eat, this is my body. And he took

Mt. 26: 26-28.

the cup and gave thanks, and gave it to them saying, Drink ye all of it. For this is my blood of the New Testament, which is shed for many, for the remission of sins." "This do in remembrance of me."

Luke 22: 19.

ARTICLE XVII.

OF BAPTISM.

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The Baptism of young children is to be retained in the Church.

The institution of Christian baptism dates from Christ's farewell command—"Go ye and make disciples of all nations, baptizing them into the name of the Father and of the Son, and of the Holy Ghost." Wherefore at Pentecost, Peter does not hesitate to say to the people, "Repent and be bap-

Mt. 28: 19.
R. V.

tized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Jesus had said—"He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Christ was the first to associate the baptism of water with the new birth. In the conversion of the Samaritans to the Christian faith, the baptism by water was followed by the baptism of the Holy Ghost. In the case of Cornelius the baptism of the Holy Ghost preceded the baptism by water. Here baptism became the outward sign, or seal of an inward grace. Having been received into the invisible Church, the Apostle's baptism is this new convert's reception into the visible Church. Paul defines the Church to be the body of Christ; and adds "as many of you as were baptized into Christ, did put on Christ."

Acts 2: 38.
Mark 16: 16.
Jn. 8: 5.
Acts 8: 12-17.
Acts 10: 47.
I Cor. 12: 27.
Col. 1: 18.
Gal. 3: 27
R. V.
Col. 2: 10-12.
Acts 8: 12-21.

In the case of Simon Magus, water baptism was a fruitless ceremony. Here we learn that a certain condition of heart was necessary to give Christian baptism any value. The power to effect regeneration is not in the water, but is in the Holy Ghost.

Justin Martyr (A. D. 144) writes: "I will also relate the manner in which we dedicated ourselves to God, when we had been made new through Christ." He then describes the preparation of the converts for Christian baptism. "Then they that gladly received the Word were baptized; and the same day there were added unto them, about three thousand souls."

Ante-Nicene
Fathers
Vol. I.
P. 183
Am. Ed.

Acts 2: 41.

It has been taught by the Church that a Convert who was martyred before his baptism was a member of Christ. His "baptism of blood," supplied the deficiency. "An unbaptized believer is like a testator who has made a will,

Hastings'
Bible Dict.

but has not signed it. He may die without signing it. If it is clear that he had full intention of signing, and was merely waiting for suitable witnesses, the will may be accepted as a valid expression of his wishes. But if he has postponed the signature indefinitely the presumption is that he was not decided as to his intentions. It is the contempt of baptism when it may be had, not the lack of it when it may not, that is perilous."

MODES OF BAPTISM.

Acts 2: 17.

Among Christians three modes are practiced; immersion, sprinkling and pouring. One believer hears his regeneration described as the fulfillment of God's promise—"I will pour out of my spirit upon all flesh" and he desires to receive the sacramental seal in the same manner. A second believer hears Paul talk about being "buried with him (Christ) in baptism," and he desires to receive the seal by immersion. A third is impressed with the ceremonial features of burial; that when the Pastor at the grave sprinkles the earth upon the body saying, "Earth to earth, ashes to ashes, dust to dust," the subject is ceremonially buried, and he applies the same principle to baptism. "Then will I sprinkle clean water upon you and ye shall be clean." There are many people who cannot be persuaded that Peter had reference to a stream, or river of water, when, in the house of Cornelius he said—"Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we?" *

"The expression is interesting, as showing that the practice was to bring the water to the candidates, not the candidates to the water."

Ezek. 36: 25.

Acts 10: 47
R. V.

Alford
Gk. Test.
in Loc.

The latest light upon this subject is furnished by a manuscript copy of "The Teaching of the Twelve Apostles," discovered in 1873 by Bishop Bryennios in the library of the Jerusalem Monastery of the Most Holy Sepulchre at Constantinople. Bryennios and Harnack assign, as the date of this remarkable document, between 120 and 160 A. D.; Helgenfeld, 160 and 190, English and American scholars vary between A. D. 80 and 120. Chapter vii. reads—"and concerning baptism, thus baptize ye; . . . baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water; but if thou do not have living (fresh) water, baptize into other water; and if thou canst not in cold, in warm. "But if thou have not either, pour out water thrice upon the head, in the name of Father and Son, and Holy Spirit." Here it is clear that an application of the water to the subject was permitted. The Methodist Episcopal Church holds that the virtue of baptism is not in the mode of its administration, but in the spirit and motive both of the minister and of the recipient; wherefore the convert may have his choice of any one of the three forms.

Ante-Nicene
Fathers. Vol. 7.
P. 379, Am. Ed.

INFANT BAPTISM.

When the Jews, gathered at the Feast of Pentecost, asked "What shall we do?" Peter replied—"Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children." In compliance with this exhortation we are informed of the baptism of whole house-holds, or families. It was of little children that Jesus said—"Of such is the kingdom of God." Since they are not denied a place in

Ac. 2: 38, 39.

Ac. 16: 15, 38.
1 Cor. 1: 16.

Mk. 10: 14.

the kingdom of God, we stultify ourselves by denying them a place in the kingdom of grace. Schaff writes—"All baptism is in idea an infant baptism, and requires us to begin life anew, in a truly child-like spirit, without which no one can enter the kingdom of God." Browne writes—"The very helplessness of infants, is, in this case, their protection. We should remember, that God's gifts are expressions of His mercy, not of our merits, nor of our faith, nor of our obedience. The very thing that makes them meet for pardon, is their helpless sinfulness. This is their very plea for mercy; and cannot therefore be the bar opposed to it.

"Origen speaks of infant baptism as apostolic, and was himself baptized in infancy, (about 180, A. D.), Irenaeus (about 150) and Tertullian (about 190) confirm the testimony of Origen.

Dean Stanley writes—"The baptism of infants (A. D. 337) no doubt prevailed, just as the communion of infants prevailed also."

Concerning the custom of the Church in A. D. 338, Gibbon writes—"The Sacrament of baptism was regularly administered by the bishop himself, with his assistant clergy, during the fifty days between the solemn festivals of Easter and Pentecost; and this holy term admitted a numerous band of infants and adult persons into the Church." Wherefore, "the baptism of young children is to be retained in the Church."

S.—H. Cyclo. in
loc.

Browne Expos.
xxxix. Arts. in
loc.

S.—H. Cyclo in
loc.

Hist. E. Ch.
P. 315.

Decline and
Fall.
Ch. xx.

ARTICLE XVIII.

OF THE LORD'S SUPPER.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a Sacrament of our redemption by Christ's death ; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

There are four accounts of the institution of the Lord's Supper. "The Lord Jesus the same night in which he was betrayed took bread ; and when he had given thanks he brake it and said, Take eat, this is my body, which is broken for you ; this do in remembrance of me." "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood ; this do ye, as oft as ye drink it, in remembrance of me."

The controversies of the Church have developed four distinct doctrines.

1. The Church of Rome teaches that by the words of consecration the whole substance of the bread is converted into the very body of Christ, so as to be no longer

Mt. 26; 26-28.
Mark 14: 22-24.
Luke 22: 19, 20.
1 Cor. 11: 23-25.

bread but flesh ; and that the wine is converted into the very blood of Christ, so as to be no longer wine but blood. This miraculous conversion of the bread and wine into flesh and blood is termed transubstantiation.

2. The Lutheran Church rejects transubstantiation, and teaches that "the body and blood of Christ are mysteriously and supernaturally united with the bread and wine," so as to be received with the sacrament. "The union does not depend upon the consecration of the Priest," but upon Christ's words of institution. Every celebration is a repetition of the first. "The meaning is not that the body and blood are corporeally present in the bread and wine, so as to be partaken of as so much material food, that enters into the system, but that there is a 'spiritual partaking of the heavenly elements' *in, with and under* the bread and wine of the sacrament." "Nothing depends upon the spiritual condition of the recipient." "He may receive the body and blood unworthily."

3. The opposite extreme is a denial of a divine presence of any sort in this sacrament ; that it exists simply as a memorial, and should be administered as such.

4. A middle ground is occupied by the Article before us. It is that Christ honors this sacrament by a real spiritual presence. For this doctrine we are chiefly indebted to Cranmer and Ridley. They taught that in the Lord's Supper Christ is by faith, spiritually present with us, and is our spiritual food and nourishment, far surpassing all corporal and carnal nourishment.

With five loaves and two fishes Jesus fed five thousand men. The next day they followed Jesus, that they might be again fed; when he exhorted them to "labor not for the

S.—H.
Cyclo.
in loc.

meat that perisheth, but for that meat which endureth unto everlasting life," and using their reference to the manna of the wilderness, which they termed "bread from heaven," Jesus replied, "My Father giveth you the true bread from heaven." "I am the bread of life." "I am the bread which came down from heaven." "I am the living bread, which came down from heaven." "The bread that I will give is my flesh, which I will give for the life of the world." Many of the Jews replied; "How can this man give us his flesh to eat?" When Jesus saw that this murmur of disapproval had extended to his disciples, he replied, "Doth this offend you?" "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." Here in clearest language Christ gives a spiritual bread, and not a carnal body, for the spiritual life of the Church.

John. 6: 31, 32.

V. 35.

V. 41.

V. 51.

V. 52.

V. 61.

V. 63.

ARTICLE

XIX.

OF BOTH KINDS.

The Cup of the Lord is not to be denied to the Lay People; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

The doctrine of transubstantiation led to the belief that, inasmuch as the elements were really changed into flesh and blood, the bread must have blood in it, and on this account he who received the bread would, in the bread, also receive blood. To the Priesthood the temptation for withholding the cup was great, as it increased their power,

Browne Ex.
XXXIX Arts.

in the administration of the Church. This abuse of power never received the official sanction of the Church until A. D. 1415.

Mt. 26: 27.

Mark 14: 23.

1 Cor. 11: 27-29.

At the institution of the sacrament Jesus said, "Drink ye all of it." "And they all drank of it." Paul gives instructions with reference to this sacrament to the entire congregation, when he says "Whosoever shall eat this bread and drink this cup of the Lord." In obedience to these Scriptures, all branches of the Protestant Church restored the cup to the laity.

ARTICLE

XX.

OF THE ONE OBLATION OF CHRIST, FINISHED UPON THE CROSS.

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

The error against which this article is a protest, grew out of the doctrine of transubstantiation. When the Priest of the Roman Catholic Church had converted the bread and wine into the fleshly body and blood of Christ, he saw before him not merely a feast, but "a material sacrifice; and that the Priest thereby offers anew the body of Christ as a propitiatory sacrifice, not only for the benefit of the receiver, but also for the sins of the world; for the quick and the dead; for punishments and satisfactions."

"There was perhaps nothing against which the Reformers generally were so strong in their denunciations, as against this." Bishop Williams quotes Luther as saying—"Christ once offered Himself; nor did he will to be offered up anew by any; but he willed that a memorial of his sacrifice should be observed." Bishop Williams represent Calvin as saying—"God gives us a table where we may feast, not an altar on which the victim is to be offered." "He has not consecrated priests to immolate, but ministers to distribute." The English Reformers are no less emphatic in their protest against the Roman teaching.

Bishops
Browne and
Williams.

Not less clear are the declarations of God's Word. "Christ is not entered into the holy places made with hands; but into Heaven itself, now to appear in the presence of God for us; not yet that he should offer himself often, . . . for then must he often have suffered since the foundation of the world; but now once in the end of the world, hath he appeared to put away sin, by the sacrifice of himself." "We are sanctified through the offering of the body of Jesus Christ once for all." "There is no more offering for sin." "There remaineth no more sacrifice for sins."

Heb. 9: 24,
25, 26.

Heb. 10: 10.
V. 18.
V. 26.

The sacrifices required of us are of a different character. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God which is your reasonable service." "To do good and to communicate forget not; for with such sacrifices God is well pleased." "Ye are . . . an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "By Him therefore, let us offer the sacrifice of praise to God continually."

Rom. 12: 1.

Heb. 13: 16.

1 Pet. 2: 5.

Heb. 13: 15.

ARTICLE

XXI.

OF THE MARRIAGE OF MINISTERS.

The Ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

The requirement of celibacy on the part of Priests became the order of the Roman Catholic Church in the eleventh century. An exaggerated esteem for celibacy, on the part of the laity, added force to the rigid discipline of the Church. The Reformers were all opposed to this requirement of the Church. Although Luther was doubly bound to celibacy by his Monastic vows, yet he finally regarded those vows as impious, and by his marriage ignored them. "At this day, the Eastern Church allows presbyters, but not bishops to marry; the Roman Church enjoins celibacy on all; the Reformed churches leave all to marry at their own discretion." Upon this matter the following Scriptures should be considered :

"Marriage is honorable in all." "A Bishop then must be blameless, the husband of one wife." "Let the Deacons be the husbands of one wife, ruling their children and their own houses well."

Bps. Browne
P. 763.

Heb. 13: 4.

I Tim. 3: 2.

I Tim. 3: 12.

ARTICLE
XXII.

OF THE RITES AND CEREMONIES OF CHURCHES.

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as one that offendeth against the common order of the Church, and woundeth the conscience of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

This article is a protest against that power and authority by which the Roman Catholic Church forbade all churches alike, from retaining or adopting local and peculiar usages. Paul spake of the congregation gathered for worship when he said, "Let all things be done unto edifying." "Let all things be done decently and in order."

1 Cor. 14: 26,
40.

ARTICLE XXIII.

OF THE RULERS OF THE UNITED STATES OF AMERICA.

The President, the Congress, the General Assemblies, the Governors, and the Councils of State, *as the Delegates of the People*, are the Rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitutions of their respective States. And the said States are a sovereign and independent Nation, and ought not to be subject to any foreign jurisdiction. *

Discipline
M. E. Church.

* As far as respects civil affairs, we believe it the duty of Christians, and especially of all Christian Ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our Preachers and People, who may be under the British or any other Government, will behave themselves as peaceable and orderly subjects.

“Let every soul be subject unto the higher powers; for there is no power, but of God; the powers that be are ordained of God.” “For rulers are not a terror to good works, but to the evil.” “He is a minister of God to thee for good.” “Wherefore ye must needs be subject, not only for wrath, but for conscience’ sake.” “Submit yourselves to every ordinance of man for the Lord’s sake; whether it be to the King as supreme; or unto governors for so is the will of God.”

Rom. 13: 1-5.

I Pet. 2: 13-15.

ARTICLE
XXIV.

OF CHRISTIAN MEN'S GOODS.

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give alms to the poor, according to his ability.

In every generation there have been devout Christians who have felt it to be their personal duty to relinquish their wealth, and to devote themselves to a voluntary poverty. The Mendicant orders of the Middle Ages are examples. However, this is not the practice condemned by this article. It is a contradiction of those people who teach that the possession of any property is unlawful; that, by right, the goods of a Christian society must be held in common. They insist upon the action of the Christian disciples at Pentecost as a law of binding force even to the subversion of the Civil government, and the constituted regulations of society.

Acts 2: 44, 45.

To the Corinthians Paul writes "The parents ought to lay up for the children." "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, . . . that they do good; that they be rich in good works, ready to distribute, willing to communicate." We are exhorted to lay in store as God prospers us, and then to give; to feed the

2 Cor. 12: 14.

1 Tim. 5: 8.

1 Tim. 6: 17, 18.

1 Cor. 16: 2.

Mt. 25: 35.

Gal. 6: 10.

Rom. 12: 13.

1 Jn. 3: 17.

hungry and clothe the naked; to do good as we have opportunity; to distribute to the necessity of the saints and to be given to hospitality. He that hath this world's goods, is required to come to the aid of his brother in need, not as a civil regulation, but out of the abundance of Christian sympathy. We are to give with cheerfulness; do good as we have opportunity, not of necessity, for mercy is better than sacrifice, and the ministry of love better than that of law.

B. & W.
P. 841.

ARTICLE XXV.

OF A CHRISTIAN MAN'S OATH.

Mt. 26: 63.

As we confess that vain and rash swearing is forbidden Christian men, by our Lord Jesus Christ and James his Apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

Heb. 6: 16.

"Against idle swearing; swearing by the creatures, and perjury, the primitive Church was very severe." In the sense in which witnesses are put under oath, in our Courts, the divine sanction is not wanting. The High Priest said to Jesus—"I adjure thee (put thee under oath) by the living God." Our Lord consented to be placed under oath before the Jewish court. One such example is worth pages of argument. When therefore Jesus says, "Swear not at all" he must have reference to common conversation, that among the Jews had become grossly profane. "Men verily swear by the greater, and an oath for confirmation is to them an end of all strife."

CHAPTER VII.

EXPERIMENTAL DOCTRINES.

I. Free Grace.

“The grace, or love of God, whence cometh our salvation, is free *in* all, and free *for* all.” It is free in all, as not depending “on any power or merit in man ;” nor “on the good works or righteousness of the receiver ;” nor “on his good tempers, desires, purposes, or intentions, for all these flow from the free grace of God ; they are the streams only, not the fountain.” “They are the fruits of free grace, not the root.” “It is free *for* all,” although some teach that “it is free only for those whom God has ordained to life.” “All others grow up under the irrevocable curse of God, without any possibility of redemption.” “This is the decree of predestination.” Schaff says—“While Romanism and Lutheranism gave those only who are brought into contact with the Church and the Sacraments ; Calvinism those only who are the elect from eternity, Methodism brings the opportunity of salvation to all men in this present life,if they do not incur the guilt of rejecting salvation by unbelief.” “Hence all children are saved if they die before they commit actual sin.” “Though born in sin they are not held guilty before the age of responsible agency.” Wesley says, “I abhor the doctrine of predestination ; call it election, reprobation, or what you please, for all comes to the same thing.”

Wesley,
Ser. 54.

Schaff's Creeds
of Christen-
dom.
Vol. I. P. 898.

The following are a few of the passages of Scripture that Wesley uses : “The same Lord over all is rich unto

Rom. 10: 12, 13. all that call upon him." "For whosoever shall call upon the name of the Lord shall be saved." "Destroy not him with thy meat for whom Christ died." Wesley adds "a clear proof that Christ died, not only for those that are saved, but also for them that perish." He is, "the Saviour of the world." "He is the propitiation," not for our sins only, but also "for the sins of the whole world." "He (the living God) is the Saviour of all men." "He tasted death for every man." "He is not willing that any should perish, but that all should come to repentance." "Ye will not come to me that ye might have life." "No Scripture can mean that God is not love, or that his mercy is not over all his works; that is, whatever it prove besides, no Scripture can prove predestination." "Pardon is offered to all who seek it, and the whole world may be saved."

Rom. 14: 15.

Jn. 4: 42.

I Jn. 2: 2.

I Tim. 4: 10.

Heb. 2: 9.

II Pet. 3: 9.

Jn. 5: 40

Wesley Ser. 54.

Watson's Institutes Vol. I, P. 217.

II. Repentance.

Repentance is a divinely-wrought conviction of sin, in the realm of enlightened conscience. It manifests itself in contrition *for* sin; in confession *of* sin; in turning away *from* sin, and in humbly turning toward God. "He (the Holy Spirit) will convict the world of sin, and of righteousness, and of judgment." That this conviction is not wrought by any "irresistible grace of God," appears from the language of Stephen—"Ye stiff-necked and uncircumcised in heart; ye do always resist the Holy Ghost; as your fathers did so do ye." "Ye will not come to me that ye might have life." "If any man willeth to do His will he shall know of the teaching." "The Holy Spirit awakens the thoughtless to consideration, prompts and assists their efforts to attain a higher character, and to commence a new course of con-

Jn. 16: 8.

R. V.

Acts 7: 51.

Jn. 5: 40.

Jn. 7: 17.

R. V.

Watson's Institutes. Vol. I: P. 215.

duct." The language of repentance is, "I come to do thy will, O God." "Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies, blot out my transgressions. . . . cleanse me from my sin." "I acknowledge my transgressions." "Against Thee have I sinned." "If we say we have no sin we deceive ourselves." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If we say we have not sinned, we make Him a liar, and His word is not in us." "Now when they heard this (Peter's testimony to the resurrection of our Lord) they were pricked in their heart, and said unto Peter and unto the rest of the Apostles, Men and Brethren what shall we do? Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Heb. 10: 9.

Psa. 51: 1-7.

I Jn. 1: 8-10.

Acts 2: 37, 38.

That repentance is wrought in the realm of enlightened conscience seems clear from the following Scriptures: Had the sacrifices of the Law taken away sin "the worshipers having been once cleansed, would have had no more conscience of sins." Christ was offered to "cleanse your conscience from dead works to serve the living God." Wherefore Paul says—"I serve God with a pure conscience." "My conscience bears witness with me in the Holy Ghost." Wherefore "The end of the charge is love out of a pure heart, a good conscience and faith unfeigned."

Heb. 10: 2.
R. V.Heb. 9: 14.
R. V.

II Tim 1: 3.

Rom. 9: 1
R. V.I Tim. 1: 5.
R. V.

III, Regeneration, or the New Birth.

Wesley says—"If any doctrines within the whole compass of Christianity may be properly termed funda-

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See Art. IX.

Wesley.
Sermon 45.

mental, they are doubtless these two; Justification * and the New Birth: the former relating to that great work which God does *for us*, in forgiving our sins; the latter, to the great work which God does *in us*, in renewing our fallen nature." "The new birth is that great change which God works in the soul, when he brings it into life; when he raises it from the death of sin into the life of righteousness. It is the change wrought in the soul by the Spirit of God, when it is "created anew in Christ Jesus;" when it is "renewed after the image of God, in righteousness and true holiness;" when the love of the world is changed into the love of God; pride into humility; passion into meekness; hatred, envy, malice, into a sincere, tender, disinterested love for all mankind. In a word, it is that change whereby the earthly, sensual, devilish mind is turned into the "mind which was in Christ Jesus."

Ju. 3: 7.

Eph. 2: 1

Ju. 1: 13.

II Cor. 5: 17.

"Ye must be born again." "You hath He quickened," "Which were born, not of blood, (aristocracy) nor of the will of the flesh, (heredity) nor of the will of man (resolution), but of God." "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

IV. Witness of the Spirit.

Sermon XI.

Wesley says—"It more clearly concerns Methodists, so called, clearly to understand, explain and defend this doctrine, because it is by God's peculiar blessing upon them in searching the Scriptures, confirmed by the experience of his children, that this great evangelical truth has been recovered, which had been for many years well-nigh lost and forgotten."

Wesley says—"There is in every believer, both the testimony of God's Spirit, and the testimony of his own, that he is a child of God." "By an immediate consciousness, you will know if your soul is alive to God; if you are saved from the pain of proud wrath, and have the ease of a meek and quiet spirit." "Your conscience informs you, from day to day, if you do to all as you would they should do unto you; if you do all to the glory of God." Now this is properly the testimony of our own spirit; even the testimony of our own conscience."

Sermon X.

"The testimony of God's Spirit which is superadded . . . is an inward impression on the soul whereby the Spirit of God directly witnesses to my Spirit, that I am a child of God; that Jesus Christ hath loved me and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God."

Sermons X and XI.

"The Spirit so works upon the soul by his immediate and inexplicable operation, that the stormy wind and troubled waves subside, and there is a sweet calm, the sinner being satisfied that God is reconciled; that all his iniquities are forgiven, and his sins covered." "If the Spirit of God does really testify that we are children of God, the immediate consequence will be the fruit of the Spirit, even "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance." "And however this fruit may be clouded for awhile, during the time of strong temptation, so that it does not appear to the tempted person, while Satan is sifting him as wheat; yet the substantial part of it remains even under the thickest cloud." "Well then mayest thou say, "Thanks be unto God for his unspeakable gift." "Thanks be unto God who

Gal. 5: 22.

Sermons X. and XI.

giveth me to "know in whom I have believed;" who hath "sent forth the Spirit of his Son into my heart, crying, Abba, Father," and even now "bearing witness with my spirit, that I am a child of God."

"The Spirit himself beareth witness with our spirit, that we are the children of God." "Because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying Abba, Father."

Rom 8: 16.
R. V.

V. Holiness, or Sanctification.

Wesley writes—"From the time of being born again the gradual work of sanctification takes place." In the instant we are born again; born from above, born of the Spirit; there is a real, as well as a relative change. We are inwardly renewed by the power of God. We feel "the love of God shed abroad in our heart by the Holy Ghost which is given unto us," producing love to all mankind, and more especially to the children of God; expelling the love of the world, the love of pleasure, of ease, of honor, of money: together with pride, anger, self-will, and every other evil temper; in a word changing the earthly, sensual, devilish mind, into "the mind which was in Christ Jesus."

In the forty-fifth sermon Wesley says—"When we are born again, then our sanctification begins; and thenceforward we are gradually to "grow up in Him who is our Head." Paul writes—"We should be holy, and without blame." "Be ye holy in all manner of conversation." "A Bishop must be blameless, not self-willed, not soon angry. . . . just, holy, temperate." "The very God of peace sanctify you wholly; and I pray God your whole

Sermon 43
Par. 8.

Eph. 1: 4.

I Pet. 1: 15.

Titus 1: 7.

spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5: 23.

CHAPTER VIII.

THE GENERAL RULES.

It is expected that all Members and Probationers of the Church will evidence their desire of salvation.

First: By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein or by buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

Slaveholding; buying or selling slaves.

Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling.

The buying or selling goods that have not paid the duty.

The giving or taking things on usury—that is, unlawful interest.

Uncharitable or unprofitable conversation; particularly speaking evil of Magistrates or of Ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God, as:

The putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

It is expected of all who continue in these Societies that they shall continue to evidence their desire of salvation,

Second: By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men:

To their bodies of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison:

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more because the world will love its own and them *only*.

By all possible diligence and frugality, that the Gospel be not blamed.

By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them *falsely*, for the Lord's sake.

It is expected of all who desire to continue in these Societies that they shall continue to evidence their desire of salvation.

Third: By attending upon all the ordinances of God; such are,

The public worship of God;

The ministry of the Word, either read or expounded;

The Supper of the Lord;

Family and private prayer;

Searching the Scriptures;

Fasting or abstinence.

These are the General Rules of our Societies; all which we are taught of God to observe, even in his written Word, which is the only rule, and the sufficient rule, both of our faith and practice.

CHAPTER IX.

BAPTISMAL COVENANT.

In presence of the congregation, the persons (other than little children) desiring baptism are asked the following questions :

Quest. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them ?

Ans. *I renounce them all.*

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only begotten Son our Lord ; and that he was conceived by the Holy Ghost, born of the Virgin Mary ; that he suffered under Pontius Pilate, was crucified, dead, and buried ; that he rose again the third day ; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty ; and from thence shall come again at the end of the world, to judge the quick and the dead ?

And dost thou believe in the Holy Ghost ; the holy catholic* Church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body ; and everlasting life after death ?

Ans. *All this I steadfastly believe.*

Quest. Wilt thou be baptized in this faith ?

Ans. *Such is my desire.*

Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life ?

Ans. *I will endeavor so to do, God being my helper.*

Then shall the Minister say :

O Merciful God, grant that all carnal affections may die in *these persons*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

L. of C. *The one universal Church of Christ.

Grant that *they*, being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Almighty, Everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, our supplications; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister ask the name of each Person to be baptized, and shall sprinkle or pour Water upon him (or if he shall desire it, shall immerse him in Water), saying :

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall be said the Lord's Prayer, all kneeling.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever *Amen.*

Then may the Minister conclude with extemporary Prayer.

CHAPTER X.

RECEPTION OF MEMBERS.

Form for Receiving Persons into the Church after Probation.

On the day appointed, all that are to be received into the Church shall be called forward, and the Minister, addressing the Congregation, shall say:

DEARLY BELOVED BRETHREN, the Scriptures teach us that the Church is the Household of God, the Body of which Christ is the Head; and that it is the design of the Gospel to bring together in one all who are in Christ. The fellowship of the Church is the communion that its Members enjoy one with another. The ends of this fellowship are, the maintenance of sound doctrine and of the ordinances of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to his Church for the promotion of holiness. It is the duty of all men to unite in this fellowship; for it is only those that "be planted in the house of the Lord" that "shall flourish in the courts of our God." Its more particular Duties are, to promote peace and unity; to bear one another's burdens; to prevent each other's stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other. Among its privileges are, peculiar incitements to holiness from the hearing of God's word and sharing in Christ's ordinances; the being placed under the watchful care of Pastors; and the enjoyment of the blessings which are promised only to those who are of the Household of Faith. Into this Holy Fellowship the *Persons* before you, who *have* already received the Sacrament of Baptism, and *have* been under the care of *proper leaders* for six months on Trial, *come* seeking admission. We now propose, in the fear of God, to question *them* as to *their* faith and purposes, that you may know that *they* are proper *Persons* to be admitted into the Church.

Then, addressing the Applicants for Admission, the Minister shall say:

DEARLY BELOVED, you are come hither seeking the great privilege of union with the Church our Saviour has purchased with his own blood. We rejoice in the grace of God vouchsafed unto you in that he has called you to be his *followers*, and that thus far you have run well. You have heard how blessed are the privileges, and how solemn are the duties, of Membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions:

Do you here, in the presence of God and of this Congregation, renew the solemn promise contained in the Baptismal Covenant, ratifying and confirming the same and acknowledging *yourselves* bound faithfully to observe and keep that Covenant?

Ans. I do.

Have you saving faith in the Lord Jesus Christ?

Ans. I trust I have.

Do you believe in the Doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?

Ans. I do.

Will you cheerfully be governed by the Rules of the Methodist Episcopal Church, hold sacred the Ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Ans. I will.

Will you contribute of your earthly substance, according to your ability; to the support of the gospel and the various benevolent enterprises of the Church?

Ans. I will.

Then the minister, addressing the Church, shall say:

Brethren *these persons* having given satisfactory responses to our inquiries, have any of you reason to allege why *they* should not be received into Full Membership in the Church?

No objection being alleged, the Minister shall say to each Candidate:

We welcome you to the communion of the Church of God: and, in testimony of our Christian affection and the cordiality with which we

receive you, I hereby extend to you the right hand of fellowship; and may God grant that you may be faithful and useful *Members* of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

Then shall the Minister offer extemporary Prayer.

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